



In the name of Allah: the Compassionate, the Merciful

سورة فاطر

FATIR

Name

The word *Fatir* of the first very verse is the title given to this Surah, which simply means that it is a Surah in which the word *Fatir* has occurred. The other name is *Al Malaika*, which also occurs in the first verse.

Period of Revelation

The internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet.

Subject Matter and Theme

The discourse is meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet's message of *Tauhid*, like a well wisher, and also to admonish them like a teacher, as if to say: "O foolish people, the way to which this Prophet is calling you is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against him but against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says : there is nothing wrong in it. He repudiates shirk. If you look around carefully, you will yourself realize that there is no basis for shirk in the world. He presents the doctrine of *Tauhid*. If you use your common sense, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that you have not been created to be irresponsible in this world, but you have to render an account of your deeds before your God, and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you think a little you will see that your doubts and your astonishment about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and night. How can then your own recreation be

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impossible for that God Who created you from an insignificant sperm drop? Doesn't your own intellect testify that the good and the evil cannot be alike? Then think and judge for yourselves as to what is reasonable : should the good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with evil? Now, if you do not admit and acknowledge these rational and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsible people in the world, the Prophet will not lose anything. It is you yourselves only who will suffer the consequences. The Prophet's only responsibility was to make the truth plain to you, which he has done".

In this connection, the Holy Prophet has been consoled again and again, as if to say :"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way". Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the right path. Instead of this, you should pay your full attention to those who are inclined to listen to you".

The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah.

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الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَشْنَى وَثُلَاثَ وَرْبَاعَ
يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۝ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ ۱ ۝

The Originator	فَاطِرٌ	(is) due to Allah	لِلَّهِ	All praise	الْحَمْدُ
Who made	جَاعِلٌ	And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
With	أُولَى	Messengers	رُسُلًا	The angels	الْمَلَائِكَةِ
OR three	وَثُلَاثَ	Two	مَشْنَى	Wings	أَجْنَحَةٍ
In	فِي	He increases	يَزِيدُ	Or four	وَرْبَاعَ ۝
He wills	يَشَاءُ ۝	What	مَا	Creation	الْخَلْقِ
Over	عَلَىٰ	Allah	اللَّهُ	Verily	إِنَّ
(is) Omnipotent	قَدِيرٌ	Thing	شَيْءٌ	Every	كُلُّ

Translit	Al-Ĥamdu Lillâhi Fâtiri As-Samâwâti Wa Al-'Arđi Jâ'ili Al-Malâ'i katî Rusulâan 'U�i 'Ajnihatin Mathnâ Wa Thulâtha Wa Rubâ'a Yazîdu Fî Al-Khalqi Mâ Yashâ'u 'Inna Allâha 'Alâ Kulli Shay'in Qadîrun
AhmedAli	سب تعریف اللہ کے لیے ہے جو آسمانوں اور زمین کا بنانے والا ہے فرشتوں کو رسول بنانے والا ہے جن کے دو دو تین تین چار چار پر میں وہ پیدائش میں جو چاہے زیادہ کر دیتا ہے بے شک اللہ ہر چیز پر قادر ہے
Jalandhry	سب تعریف خدا ہی کو (سزاوار ہے) جو آسمانوں اور زمین کا پیدا کرنے والا (اور) فرشتوں کو قاصد بنانے والا ہے جن کے دو دو اور تین تین اور چار چار پر میں۔ وہ (ابھی) خلائق میں جو چاہتا ہے بے بہت ہا ہے۔ بے شک خدا ہر چیز پر قادر ہے
YusufAli	Praise be to Allah Who created (out of nothing) the heavens and the earth, Who made the angels Messengers with wings— two, or three, or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things.
M.Khan	All the praises and thanks are to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.
Pickthal	Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.
Shakir	All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۝ وَمَا يُمْسِكُ فَلَا مُرْسَلَ لَهُ مِنْ بَعْدِهِ ۝ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ۝ ۲ ۝

Allah	اللَّهُ	May grant	يَفْتَحُ	Whatever	مَا
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Mercy	رَحْمَةٌ	Of	مِنْ	To mankind	لِلنَّاسِ
It	لَهَا	Can withhold	مُمْسِكٌ	None	فَلَا
None	فَلَا	He may withhold	يُمْسِكُ	And whatever	وَمَا
Thereafter	مِنْ بَعْدِهِ	It	لَهُ	Can grant	مُرْسِلٌ
(is) the All-Wise	الْحَكِيمُ	(Is) the All-Mighty	الْعَزِيزُ	And He	وَهُوَ

Translit	<i>Mā Yaftāhi Allāhu Lilnnāsi Min Rahmatin Falā Mumsika Lahā Wa Mā Yumsik Falā MursilaLahu Min Ba`dihī Wa Huwa Al-`Azīzu Al-Ḥakīmu</i>
AhmedAli	الله بندوں کے لیے جو رحمت کھوتا ہے اسے کوئی بند نہیں کر سکتا اور جبے وہ بند کر دے تو اس کے بعد کوئی کھولنے والا نہیں اور وہ زبردست حکمت والا ہے
Jalandhry	غدا جو اپنی رحمت (کا دروازہ) کھول دے تو کوئی اس کو بند کرنے والا نہیں۔ اور جو بند کر دے تو اس کے بعد کوئی اس کو کھولنے والا نہیں۔ اور وہ غالب حکمت والا ہے
YusufAli	What Allah out of His Mercy doth bestow on mankind there is none can withhold: what He doth withhold there is none can grant apart from Him: and He is the Exalted in Power, Full of Wisdom.
M.Khan	Whatever of mercy (i.e.of good), Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
Pickthal	That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.
Shakir	Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۝ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ۝ لَا إِلَهَ إِلَّا هُوَ ۝ فَإِنَّمَا تُؤْفَكُونَ ۝ ۳۰ ۝

Remember	اذْكُرُوا	Mankind	النَّاسُ	O	يَا أَيُّهَا
Upon you	عَلَيْكُمْ	(of) Allah	اللَّهُ	The Grace	نِعْمَتٌ
Creator	خَالِقٍ	Any	مِنْ	Is there	هَلْ
Who provides for you	يَرْزُقُكُمْ	Allah	اللَّهُ	Other than	غَيْرٌ
And the earth	وَالْأَرْضِ	The sky	السَّمَاءِ	From	مِنْ
But	إِلَّا	God	إِلَهٌ	(there is) no	لَا
Are you deceived	تُؤْفَكُونَ	How then	فَإِنَّمَا	He	هُوَ ۝

Translit	<i>Yā 'Ayyuhā An-Nāsu Adhkuru Ni'mata Allāhi 'Alaykum Hal Min Khāliqin Ghayru Allāhi Yarzuqukum Mina As-Samā'i Wa Al-'Ardi Lā 'Ilāha 'Illā Huwa Fa'annā Tu'ufakūna</i>
AhmedAli	اے لوگوں کے اس احمان کو یاد کرو تو تم پر ہے جمالِ الہ کے سوا کوئی اور بھی خالق ہے جو تمہیں آسمان اور زمین سے روزی دینا تو اس کے سوا اور کوئی موجود نہیں پھر کہاں لئے جا رہے ہو

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Jalandry	لَوْ كُنْدَا كَعَوْتُمْ بِأَحْمَانٍ مِّنْ إِنْ كَوْنَى أَوْ غَالِقَ (أَوْ رَازِقَ) بِهِ) بَوْتُمْ كَعَآمَانْ أَوْ زَمِينَ سِرْزَقَ دَيْ. اَسْ كَعَوْكَنْيَ مَعْبُودْ نَهِيْسْ پِسْ تَمْ كَمَانْ بِكَنْكَهْ تَهْرَتْ هَوْ؟
YusufAli	O men! call to mind the grace of Allah unto you! Is there a Creator, other than Allah, to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?
M.Khan	O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?
Pickthal	O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is no God save Him. Whither then are ye turned?
Shakir	O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

﴿4﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبْتُ رُسُلٌ مِّنْ قَبْلِكَ ۝ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

So surely	فَقْدٌ	They deny you	يُكَذِّبُوكَ	And if	وَإِنْ
Before you	مِنْ قَبْلِكَ	Messengers	رُسُلٌ	Were denied	كُذِّبْتُ
return	تُرْجَعُ	Allah	الَّهُ	And to	وَإِلَى
				All matters	الْأُمُورُ

Translit	Wa 'In Yukadhdhibuka Faqad Kudhdhibat Rusulun Min Qablika Wa 'Ilá Allâhi Turja'u Al-'Umûru
AhmedAli	اور اگر وہ آپ کو جھلائیں تو آپ سے پہلے بھی کہی رسول جھلائے گئے اور امّاں کی طرف سب کام لوٹائے جاتے میں
Jalandry	اور (اے پیغمبر) اگر یہ لوگ تم کو جھلائیں تو تم سے پہلے بھی پیغمبر جھلائے گئے میں۔ اور (سب) کام نداہی کی طرف لوٹائے جائیں گے
YusufAli	And if they reject thee, so were messengers rejected before thee: to Allah go back for decision all affairs.
M.Khan	And if they belie you (O Muhammad SAW), so were Messengers belied before you. And to Allâh return all matters (for decision).
Pickthal	And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.
Shakir	And if they call you a liar, truly messengers before you were called liars, and to Allah are all affairs returned.

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۝ فَلَا تَغْرِنَّكُمُ الْحَيَاةُ الدُّنْيَا ۝ وَلَا يَغْرِنَّكُمْ بِاللَّهِ الْغَرُورُ

﴿5﴾

Verily	إِنْ	Mankind	النَّاسُ	O	يَا أَيُّهَا
(is) true	حَقٌّ	(of) Allah	الَّهُ	The promise	وَعْدٌ
Life	الْحَيَاةُ	Let deceive you	تَغْرِنَّكُمْ	So not	فَلَا
Let deceive you	يَغْرِنَّكُمْ	And not	وَلَا	The worldly	الْدُنْيَا
		Great Deceiver	الْغَرُورُ	About Allah	بِاللَّهِ

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Translit	<i>Yā 'Ayyuhā An-Nāsu 'Inna Wa`da Allāhi Ḥaqququn Falā Taghurrannakumu Al-Ḥayā Atu Ad-Dunyā Wa Lā Yaghurrannakum Billāhi Al-Gharūru</i>
AhmedAli	اے لوگو! بے شک اللہ کا وعدہ سچا ہے پھر تمیں دنیا کی نندگی دھوکے میں نہ ڈالے اور تمیں اللہ کے بارے میں دھوکہ باز دھوکا نہ دے
Jalandhry	لوگوندا کا وعدہ سچا ہے۔ تو تم کو دنیا کی نندگی دھوکے میں نہ ڈال دے اور نہ (شیطان) فریب دینے والا تمیں فریب دے
YusufAli	O men! certainly the promise of Allah is true, Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.
M.Khan	O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.
Pickthal	O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.
Shakir	O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the arch deceiver deceive you respecting Allah.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ عَدُوًا ۝ إِنَّمَا يَدْعُو حَزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

﴿6﴾

To you	لَكُمْ	Satan	الشَّيْطَانَ	Surely	إِنَّ
As an enemy	عَدُوًا ۝	So take him	فَاتَّخِذُوهُ	(is) an enemy	عَدُوٌ
His party (followers)	حَزْبَهُ	He invites	يَدْعُو	Only	إِنَّمَا
The dwellers	أَصْحَابِ	Of	مِنْ	That they may become	لِيَكُونُوا
				(of) the blazing Fire	السَّعِيرِ

Translit	<i>'Inna Ash-Shayṭāna Lakum 'Adūwun Fa Attakhidhūhu 'Adūwāan 'Innamā Yad'ū ḤizbahuLiyaķūnū Min 'Aṣħābi As-Sa'īri</i>
AhmedAli	بے شک شیطان تو تم را دشمن ہے سو تم بھی اسے دشمن سمجھو وہ تو اپنی جماعت کو بلاتا ہے تاکہ وہ دوزخیوں میں سے ہو جائیں
Jalandhry	شیطان تم را دشمن ہے تم بھی اسے دشمن ہی سمجھو وہ اپنے (پیروں کے) گروہ کو بلاتا ہے تاکہ دوزخ والوں میں ہوں
YusufAli	Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.
M.Khan	Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.
Pickthal	Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.
Shakir	Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

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For them	لَهُمْ	Disbelieve	كَفَرُوا	Those who	الَّذِينَ
And those who	وَالَّذِينَ	A severe	شَدِيدٌ	(will be) a torment	عَذَابٌ
Righteous deeds	الصَّالِحَاتِ	And do	وَعَمَلُوا	Believe	آمُوا
And a reward	وَأَجْرٌ	(will be) Forgiveness	مَغْفِرَةٌ	For them	لَهُمْ
				great	كَبِيرٌ

Translit	Al-Ladhīna Kafarū Lahum `Adhābun Shadīdun Wa Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Lahum Maghfiratun Wa 'Ajrun Kabīrun
AhmedAli	جن لوگوں نے انکار کیا ان کے لیے سخت مذاب ہے اور جوابیان لائے اور نیک عمل کے انہیں کے لیے بخشنش اور برا اجر ہے
Jalandhry	جنون نے بخشنش کیا ان کے لئے سخت مذاب ہے۔ اور جوابیان لائے اور عمل نیک کرنے والے ان کے لئے بخشنش اور برا اثواب ہے
YusufAli	For those who reject Allah is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.
M.Khan	Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
Pickthal	Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.
Shakir	(As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

أَفَمِنْ زُينَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۝ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۝ فَلَا تَدْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۝ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝ 8

To him	لَهُ	Made fair seeming	زُينَ	So who?	أَفَمِنْ
So that he sees it	فَرَآهُ	(of) his deeds	عَمَلِهِ	The evil	سُوءٌ
Allah	اللَّهُ	So verily	فِإِنَّ	As good	حَسَنًا ۝
He wills	يَشَاءُ	Whom	مَنْ	Sends astray	يُضِلُّ
He wills	يَشَاءُ	Whom	مَنْ	And guides	وَيَهْدِي
Yourself	نَفْسُكَ	Destroy	تَدْهَبْ	So do not	فَلَا
Truly	إِنَّ	In sorrow	حَسَرَاتٍ ۝	For them	عَلَيْهِمْ
Of what	بِمَا	(is) the All-Knower	عَلِيمٌ	Allah	اللَّهُ
				They do	يَصْنَعُونَ

Translit	'Afaman Zuyyina Lahu Sū'u 'Amalihi Fara'āhu Ḥasanāan Fa'inna Allāha Yuḍillu Man Yashā'u Wa Yahdī Man Yashā'u Falā Tadh/hab Nafsuka `Alayhim Ḥasarātin 'Inna Allāha `Alīmūn Bimā Yaṣna `ūna
AhmedAli	بھلا جس کے برے کام بھلے کر دکھانے ہوں پھر وہ ان کو اپچھا بھی جانتا ہو (نیک کے برابر ہو سکتا ہے) پھر الٰہ جس کو پاہتا ہے گمراہ کرتا ہے اور جسے

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	چاہتا ہے ہدایت کرتا ہے پھر آپ ان پر افسوس کھا کھا کر بلاک نہ ہو جائیں کیون کہ الٰہ نوب جانتا ہے جو وہ کر رہے ہیں
Jalandhry	بھلا جس شخص کو اس کے اعمال بدآراستہ کر کے دکھانے جائیں اور وہ ان کو عمدہ سمجھنے لگے تو (کیا وہ نیکو کار آدمی جیسا ہو سکتا ہے)۔ بے شک ندا جس کو چاہتا ہے گمراہ کرتا ہے اور جس کو چاہتا ہے ہدایت دیتا ہے۔ تو ان لوگوں پر افسوس کر کے تمہارا دم نہ نکل جائے۔ یہ تو کچھ کرتے میں نداء سے واقف ہے
YusufAli	Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!
M.Khan	Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allâh is the All-Knower of what they do!
Pickthal	Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!
Shakir	What! is he whose evil deed is made fair seeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُشِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلْدٍ مَيِّتٍ فَأَحْيِيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا ۝
كَذِلِكَ النُّشُورُ ۹

Sends	أَرْسَلَ	Who	الَّذِي	And (it is) Allah	وَاللَّهُ
The clouds	سَحَابًا	So that they raise up	فَتُشِيرُ	The winds	الرِّيَاحَ
A land	بَلْدٍ	To	إِلَى	And We drive them	فَسُقْنَاهُ
Therewith	بِهِ	And revive	فَأَحْيِيْنَا	Dead	مَيِّتٍ
Its death	مَوْتَهَا ۝	After	بَعْدَ	The earth	الْأَرْضَ
		(will be) the Resurrection	النُّشُورُ	As such	كَذِلِكَ

Translit	Wa Allâhu Al-Ladhî 'Arsala Ar-Riyâha Fatuthîru Sahâbâan Fasuqnâhu 'Ilâ Baladin MayyitinFa'ahyaynâ Bihi Al-'Arda Ba'da Mawtihâ Kadhalika An-Nushûru
AhmedAli	اور الٰہ ہی وہ ہے جو ہوائیں چلاتا ہے پھر وہ بادل اٹھاتی میں پھر ہم اسے مرے ہوئے شہوں کی طرف چلاتے میں پھر ہم اس سے زمین کو مرنے کے بعد زندہ کرتے میں اسی طرح دوبارہ اٹھایا جانا ہے
Jalandhry	اور خدا ہی تو ہے جو ہوائیں چلاتا ہے اور وہ بادل کو اٹھاتی میں پھر ہم ان کو ایک بے بان شہ کی طرف چلاتے میں۔ پھر اس سے زمین کو اس کے بعد زندہ کر دیتے میں۔ اسی طرح مردلوں کو جی اٹھنا ہو گا
YusufAli	It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a Land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!
M.Khan	And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
Pickthal	And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.

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Shakir	And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.
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مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۝ إِلَيْهِ يَصْعُدُ الْكَلْمُ الطَّيْبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۝ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۝ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ ۝ ۱۰

Desires	يُرِيدُ	(was)	كَانَ	Whosoever	مَنْ
Honor	الْعِزَّةُ	Then to Allah (belongs)	فَلِلَّهِ	The honour	الْعِزَّةُ
Ascend	يَصْعُدُ	To Him	إِلَيْهِ	All	جَمِيعًا ۝
And the deeds	وَالْعَمَلُ	Goodly	الْطَّيْبُ	The words	الْكَلْمُ
And those who	وَالَّذِينَ	Raise it	يَرْفَعُهُ ۝	Righteous	الصَّالِحُ
For them	لَهُمْ	Evils	السَّيِّئَاتِ	Plot	يَمْكُرُونَ
And the plotting	وَمَكْرُ	A severe	شَدِيدٌ ۝	A torment	عَذَابٌ
perishes	يَبُورُ	(it)	هُوَ	(of) such	أُولَئِكَ

Translit	<i>Man Kāna Yurīdu Al-'Izzata Falillāhi Al-'Izzatu Jamī`āan 'Ilayhi Yaṣ'adu Al-Kalimu Aṭ-Tayyibu Wa Al-'Amalu Aṣ-Ṣāliḥu Yarfa`uhu Wa Al-Ladhīna Yamkurūna As-Sayyi'atī Lahum 'Adhābun Shādīdūn Wa Makru 'Ūlā'ika Huwa Yabūru</i>
AhmedAli	جو شخص عزت پاہتا ہو سوال ہی کے لیے سب عزت ہے اسی کی طرف سب پاکیزہ باتیں پڑھتے میں اور نیک عمل اس کو بلند کرتے ہے اور جو لوگ بری تدبیریں کرتے میں انہی کے لیے سخت عذاب ہے اور ان کی بری تدبیر ہی برباد ہو گی
Jalandhry	جو شخص عزت کا طلب گارب ہے تو عزت تو سب غایبی کی ہے۔ اسی کی طرف پاکیزہ کلمات پڑھتے میں اور نیک عمل اس کو بلند کرتے ہیں۔ اور جو لوگ بے برے مکر کرتے میں ان کے لئے سخت عذاب ہے۔ اور ان کا مکر نمایود ہو جائے گا
YusufAli	If any do seek for glory and power— to Allah belong all glory and power. To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil— for them is a Penalty terrible; and the plotting of such will be void (of result).
M.Khan	Whosoever desires honour, (power and glory) then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.
Pickthal	Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.
Shakir	Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

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وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاجًا ۝ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۝ وَمَا يُعَمِّرُ مِنْ مُعَمَّرٍ وَلَا يُنَقْصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۝ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

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From	مِنْ	Did create you	خَلَقَكُمْ	And Allah	وَاللَّهُ
From	مِنْ	Then	ثُمَّ	Dust	تُرَابٍ
He made you	جَعَلَكُمْ	Then	ثُمَّ	Semen	نُطْفَةٍ
Conceives	تَحْمِلُ	And not	وَمَا	Pairs	أَرْوَاجًا ۝
Nor	وَلَا	Female	أُنْثَىٰ	Any	مِنْ
With His knowledge	بِعِلْمِهِ ۝	But	إِلَّا	Gives birth	تَضَعُ
Any aged man	مِنْ مُعَمَّرٍ	Is granted a long life	يُعَمَّرُ	And not	وَمَا
From	مِنْ	Is cut off	يُنَقْصُ	Nor	وَلَا
(is) in	فِي	But	إِلَّا	His life	عُمُرِهِ
That	ذَلِكَ	Surely	إِنَّ	A Book	كِتَابٍ ۝
(is) easy	يَسِيرٌ	Allah	اللَّهُ	For	عَلَىٰ

Translit	Wa Allāhu Khalaqakum Min Turābin Thumma Min Nutfatin Thumma Ja`alakum 'Azwājāan Wa Mā Tahmilu Min 'Unthā Wa Lā Taḍa `u 'Illā Bi`ilmihī Wa Mā Yu`ammaru Min Mu`ammarin Wa Lā Yunqaṣu Min `Umurihi 'Illā Fī Kitābin 'Inna Dhālikā `Alá Allāhi Yasīrun
AhmedAli	اور الہ ہی نے تمہیں مٹی سے پیدا کیا پھر نطفہ سے پھر تمہیں جوڑے بنایا اور کوئی مادہ حاملہ نہیں ہوتی اور نہ وہ بنتی ہے مگر اس کے علم سے اور نہ کوئی بڑی عمر والا عمر دیا جاتا ہے اور نہ اس کی عمر کم کی جاتی ہے مگر وہ کتاب میں درج ہے بے شک یہ بات اللہ پر آسان ہے
Jalandhry	اور خدا ہی نے تم کو مٹی سے پیدا کیا پھر نطفہ سے پھر تم کو جوڑا بنا دیا۔ اور کوئی حورت نہ حاملہ ہوتی ہے اور نہ بنتی ہے مگر اس کے علم سے۔ اور نہ کسی بڑی عمر والے کو عمر زیادہ دی جاتی ہے اور نہ اس کی عمر کم کی جاتی ہے مگر (سب کچھ) کتاب میں (لکھا ہوا) ہے۔ بے شک یہ غذا کو آسان ہے
YusufAli	And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy for Allah.
M.Khan	And Allāh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfūz) Surely, that is easy for Allāh.
Pickthal	Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.
Shakir	And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

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وَمَا يَسْتَوِي الْبَحْرَانِ هُذَا عَذْبٌ فُرَاتٌ سَائِعٌ شَرَابُهُ وَهُذَا مِلْحٌ أَجَاجٌ ۖ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبِسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ

تَشْكُرُونَ ﴿12﴾

The two seas	الْبَحْرَانِ	Are alike	يَسْتَوِي	And not	وَمَا
Sweet	فُرَاتٌ	(is) fresh	عَذْبٌ	This	هُذَا
And that	وَهُذَا	Its drink (water)	شَرَابُهُ	And pleasant	سَائِعٌ
And from	وَمِنْ	And bitter	أَجَاجٌ ۖ	Salt	مِلْحٌ
Meat	لَحْمًا	You eat	تَأْكُلُونَ	Each	كُلٌّ
Ornaments	حِلْيَةً	And get	وَتَسْتَخْرِجُونَ	Fresh	طَرِيًّا
The ships	الْفُلْكَ	And you see	وَتَرَى	You wear	تَلْبِسُونَهَا ۖ
That you may seek	إِلَتْبَغُوا	Sailing	مَوَاحِرَ	On it	فِيهِ
And that you	وَلَعَلَّكُمْ	His bounty	فَضْلِهِ	Of	مِنْ
				May give thanks	تَشْكُرُونَ

Translit	<p>Wa Mā Yastawī Al-Baḥrāni Hādhā `Adhbun Furātun Sā'ighun Sharābuḥu Wa Hadhā Milḥun 'Ujājun Wa Min Kullin Ta'kulūna Lahmāan Tarīyāan Wa Tastakhrijūna Ḥilyatan Talbasūnahā Wa Tarā Al-Fulka Fīhi Mawākhira Litabtagħū Min Faḍlihi Wa La`allakum Tashkurūna</p>
AhmedAli	<p>اور دو سمندر برابر نہیں ہوتے یہ ایک میٹھا پیاس بمحانے والا ہے کہ اس کا پینا خوشگوار ہے اور یہ دوسرا کھاری کروادا ہے اور ہر ایک میں سے تم تازہ گوشت کھاتے ہو اور زیور نکالتے ہو اور تو چاڑوں کو دیکھتا ہے کہ اس میں پانی کو پھاڑتے جاتے میں تاکہ تم اس کا فضل تلاش کرو اور تاکہ اس کا شکر کرو</p>
Jalandyry	<p>اور دونوں دریا (مل کر) یکماں نہیں ہوجاتے۔ یہ تو میٹھا ہے پیاس بمحانے والا۔ جس کا پانی خوشگوار ہے اور یہ کھاری ہے کرو۔ اور سب سے تم تازہ گوشت کھاتے ہو اور زیور نکالتے ہو جبے پہنچتے ہو۔ اور تم دریا میں کشتوں کو دیکھتے ہو کہ (پانی کو) پھاڑتی پل آتی میں تاکہ تم اس کے فضل سے (معاش) تلاش کرو اور تاکہ شکر کرو</p>
YusufAli	<p>Nor are the two bodies of flowing water alike—the one palatable, sweet, and pleasant to drink, and the other salty and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful.</p>
M.Khan	<p>And the two seas (kinds of water) are not alike, this is fresh sweet, and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.</p>
Pickthal	<p>And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks.</p>
Shakir	<p>And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that</p>

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you may be grateful.

**يُولَجُ اللَّيْلَ فِي النَّهَارِ وَيُولَجُ النَّهَارَ فِي الْلَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجَلٍ مُسَمًّى
۝ ذُلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۝ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۝ ۱۳**

Into	فِي	The night	اللَّيْلَ	He merges	يُولَجُ
The day	النَّهَارَ	And He merges	وَيُولَجُ	The day	النَّهَارَ
And He has subjected	وَسَخَّرَ	The night	اللَّيْلَ	Into	فِي
Each	كُلُّ	And the moon	وَالْقَمَرَ	The son	الشَّمْسَ
Appointed	مُسَمًّى ۝	For a term	لِأَجَلٍ	Runs (its course)	يَجْرِي
Your Lord	رَبُّكُمْ	Allah	اللَّهُ	Such (is)	ذُلِكُمُ
And those	وَالَّذِينَ	(is) the kingdom	الْمُلْكُ ۝	For Him	لَهُ
Not	مَا	Instead of Him	مِنْ دُونِهِ	You invoke	تَدْعُونَ
The thin date-stone	قِطْمِيرٍ	Even	مِنْ	Own	يَمْلِكُونَ

Translit	<p><i>Yūlijū Al-Layla Fī An-Nahāri Wa Yūlijū An-Nahāra Fī Al-Layli Wa Sakhkhara Ash-Shamsa WaAl-Qamara</i> <i>Kullun Yajrī Li'jalīn Musammāna Dhalikumu Allāhu Rabbukum Lahu Al-Mulku WaAl-Ladhīna Tad'ūna</i> <i>Min Dūnihi Mā Yamlikūna Min Qītmīrin</i></p>
AhmedAli	وہ رات کو دن میں داخل کرتا ہے اور دن کو رات میں داخل کرتا ہے اور اسی نے سورج اور پاند کو کام میں لگا رکھا ہے ہر ایک وقت مقرر تک پل رہا ہے یہی اللہ تم سارے بے اسی کی بادشاہی ہے اور جنہیں تم اس کے سوا پکارتے ہو وہ ایک گھٹھلی کے چھلکے کے مالک نہیں
Jalandhry	وہی رات کو دن میں داخل کرتا اور (وہی) دن کو رات میں داخل کرتا ہے اور اسی نے سورج اور پاند کو کام میں لگا دیا ہے۔ ہر ایک ایک وقت مقرر تک پل رہا ہے۔ یہی خدا تم سارے پورے دگار ہے اسی کی بادشاہی ہے۔ اور جن لوگوں کو تم اس کے سوا پکارتے ہو وہ کچھوکی گھٹھلی کے چھلکے کے برابر بھی تو (کسی چیز کے) مالک نہیں
YusufAli	He merges Night into Day, and He merges Day into Night, and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.
M.Khan	He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qītmīr (the thin membrane over the date-stone).
Pickthal	He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.
Shakir	He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.

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إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝ ۱۴

Not	لَا	You invoke them	تَدْعُوهُمْ	If	إِنْ
And if	وَلَوْ	Your call	دُعَاءَكُمْ	They hear	يَسْمَعُوا
They could grant it	اَسْتَجَابُوا	Not	مَا	They Hear	سَمِعُوا
(of) Resurrection	الْقِيَامَةِ	And on the Day	وَيَوْمَ	To you	لَكُمْ ۖ
And none	وَلَا	Your associating	بِشِرْكِكُمْ ۚ	They will disown	يَكْفُرُونَ
The All-Knower	خَبِيرٍ	Like	مِثْلُ	Can inform you	يُنَبِّئُكَ

Translit	'In Tad'ūhum Lā Yasma'ū Du'ā'akum Wa Law Sami'ū Mā Astajābū Lakum Wa Yawma Al-Qiyāmati Yakfurūna Bishirkikum Wa Lā Yunabbi'u ka Mithlu Khabīrin
AhmedAli	اگر تم انہیں پکارو تو وہ تمہاری پکار کو نہیں سنتے اور اگر وہ سن بھی لیں تو تمہیں جواب نہیں دیتے اور قیامت کے دن تمہارے شرک کا انکار کر دیں گے اور تمہیں نہ رکھنے والے کی طرح کوئی نہیں بتاتے گا
Jalandhry	اگر تم ان کو پکارو تو وہ تمہاری پکار نہ سنیں اور اگر سن بھی لیں تو تمہاری بات کو قبول نہ کر سکیں۔ اور قیامت کے دن تمہارے شرک سے انکار کر دیں گے۔ اور (غماۓ) باخبر کی طرح تم کوئی نہ نہیں دے گا
YusufAli	If ye invoke them, they will not listen to your call, and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things.
M.Khan	If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the All-Knower (of everything).
Pickthal	If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware.
Shakir	If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.

۝ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ ۱۵

(it is) you	أَنْتُمْ	Mankind	النَّاسُ	وَ	يَا أَيُّهَا
Allah	اللَّهُ ۖ	Of	إِلَى	Who stand in need	الْفُقَرَاءُ
(is) Rich	الْغَنِيُّ	(He)	هُوَ	And Allah	وَاللَّهُ
				Worthy of all praise	الْحَمِيدُ

Translit	Yā 'Ayyuhā An-Nāsu 'Antumu Al-Fuqarā'u 'Ilā Allāhi Wa Allāhu Huwa Al-Ghanīyu Al-Ḥamīdu
AhmedAli	اے لوگو تم الٰہ کی طرف محتاج ہو اور الٰہ بے نیاز تعزیت کیا ہوا ہے

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Jalandhry	لَوْلَمْ (سب) نَدَا كَه مُجْتَاجْ هُوَ وَنَدَا بَهْ پَوَا سِرَاوَارْ (حَمْدُ شَنَا) بَهْ				
YusufAli	O ye men! it is ye that have need of Allah: but Allah is the One Free of all wants, Worthy of all praise.				
M.Khan	O mankind! it is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise.				
Pickthal	O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.				
Shakir	O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.				

﴿16﴾ إِنْ يَشَاءُ يُذْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

He could destroy you	يُذْهِبُكُمْ	He willed	يَشَاءُ	If	إِنْ
new	جَدِيدٍ	A creation	بِخَلْقٍ	And bring about	وَيَأْتِ

Translit	'In Yasha' Yudh/hibkum Wa Ya'ti Bikhalqin Jadidin
AhmedAli	اگر وہ پا بے تو تمہیں لے جائے اور منی مخلوق لے آئے
Jalandhry	اگر چاہے تو تم کو نیا دکر دے اور منی مخلوقات لا آباد کرے
YusufAli	If He so pleased, He could blot you out and bring in a New Creation:
M.Khan	If He willed, He could destroy you and bring about a new creation.
Pickthal	If He will, He can be rid of you and bring (instead of you) some new creation.
Shakir	If He please, He will take you off and bring a new generation.

﴿17﴾ وَمَا ذُلْكَ عَلَى اللَّهِ بِعَزِيزٍ

For	عَلَى	That	ذُلْكَ	And not	وَمَا
		(is) hard	بِعَزِيزٍ	Allah	اللَّهِ

Translit	Wa Mā Dhālika 'Alá Allâhi Bi 'azîzin
AhmedAli	اور یہ بات اللہ تعالیٰ پر کچھ مشکل نہیں
Jalandhry	اور یہ نہ کو کچھ مشکل نہیں
YusufAli	Nor is that (at all) difficult for Allah.
M.Khan	And that is not hard for Allâh.
Pickthal	That is not a hard thing for Allah.
Shakir	And this is not hard to Allah.

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وَلَا تَنْزِرُ وَازِرَةً وَزِرَّ أُخْرَى ۝ وَإِنْ تَدْعُ مُشْقَلَةً إِلَى حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
۝ إِنَّمَا تُنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۝ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ
۝ وَإِلَى اللَّهِ الْمَصِيرُ ۝ ۱۸

Bearer of burden	وازِرَةٌ	Shall bear	تَنْزِرُ	And not	وَلَا
And if	وَإِنْ	Another's	أُخْرَى ۝	Burden	وَزِرَّ
To	إِلَىٰ	One heavily laden	مُشْقَلَةً	Calls	تَدْعُ
Will be lifted	يُحْمَلُ	Not	لَا	Carry it	حِمْلِهَا
Even though	وَلَوْ	Anything	شَيْءٌ	From it	مِنْهُ
Of kin	قُرْبَىٰ ۝	Near	ذَا	He be	كَانَ
Those	الَّذِينَ	You can warn	تُنْذِرُ	Only	إِنَّمَا
Unseen	بِالْغَيْبِ	Their Lod	رَبَّهُمْ	Who fear	يَخْشَوْنَ
And he who	وَمَنْ	Prayer	الصَّلَاةَ ۝	And offer	وَأَقَامُوا
He purifies	يَتَزَكَّىٰ	Then only	فَإِنَّمَا	Purifies himself	تَزَكَّىٰ
Allah	اللَّهُ	And to	وَإِلَىٰ	For his ownself	لِنَفْسِهِ ۝
				(is) the final return	الْمَصِيرُ

Translit	Wa Lā Taziru Wāziratun Wizra 'Ukhrā Wa 'In Tad'u Muthqalatun 'Ilā Ḥimlihā Lā Yuhmal Minhu Shay'un Wa Law Kāna Dhā Qurbā 'Innamā Tundhiru Al-Ladhīnā Yakhshawna Rabbahum Bil-Ghaybi Wa 'Aqāmū Aṣ-Salāata Wa Man Tazakká Fa'innamā Yatazakká Linafsihi Wa 'Ilā Allāhi Al-Maṣīru
AhmedAli	اور کوئی بوجھ اٹھانے والا دوسرا کا بوجھ نہیں اٹھائے گا اور اگر کوئی بوجھ والا اپنے بوجھ کی طرف بلائے کا تو اس کے بوجھ میں سے کچھ بھی اٹھایا جائے گا اگرچہ قربی رشتہ داری ہو بے شک آپ انہیں لوگوں کو ڈراتے ہیں جو بن دیکھے اپنے رب سے ڈرتے ہیں اور نماز قائم کرتے ہیں اور جو پاک ہوتا ہے سو وہ اپنے ہی لیے پاک ہوتا ہے اور الہ ہی کی طرف لوٹ کر جانا ہے
Jalandhry	اور کوئی اٹھانے والا دوسرا کا بوجھ نہیں اٹھائے گا۔ اور کوئی بوجھ میں دبا ہوا اپنا بوجھ بٹانے کو کسی کو بلائے تو کوئی اس میں سے کچھ نہ اٹھائے گا اگرچہ قربت دار ہی ہو۔ (اسے پہنچنے) تم انہی لوگوں کو نصیحت کر سکتے ہو جو بن دیکھے اپنے پروردگار سے ڈرتے اور نماز بالاتر امام پڑھتے ہیں۔ اور جو شخص پاک ہوتا ہے اپنے ہی لئے پاک ہوتا ہے۔ اور (سب کو) نماہی کی طرف لوٹ کر جانا ہے
YusufAli	Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other) even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer and whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.
M.Khan	And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salāt (Iqāmat-as-Salāt). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).
Pickthal	And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught

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	of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying.
Shakir	And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

﴿19﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

The blind	الْأَعْمَىٰ	Are alike	يَسْتَوِي	And not	وَمَا
				And the seeing	وَالْبَصِيرُ

Translit	Wa Mā Yastawī Al-'A`má Wa Al-Baṣīru
AhmedAli	اور انہا اور دیکھنے والا برابر نہیں ہے
Jalandhry	اور انہا اور آنکھ والا برابر نہیں
YusufAli	The blind and the seeing are not alike;
M.Khan	Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism).
Pickthal	The blind man is not equal with the seer;
Shakir	And the blind and the seeing are not alike

﴿20﴾ وَلَا الظُّلْمَاتُ وَلَا النُّورُ

And not	وَلَا	The darknesses	الظُّلْمَاتُ	Nor	وَلَا
				The light	النُّورُ

Translit	Wa Lā Až-Žulumātu Wa Lā An-Nūr
AhmedAli	اور نہ اندر ہی سے اور نہ روشنی
Jalandhry	اور نہ اندر ہی سے اور نہ روشنی
YusufAli	Nor are the depths of Darkness and the Light;
M.Khan	Nor are (alike) the darkness (disbelief) and the light (Belief in Islāmic Monotheism).
Pickthal	Nor is darkness (tantamount to) light;
Shakir	Nor the darkness and the light,

﴿21﴾ وَلَا الظُّلْلُ وَلَا الْحَرُورُ

And not	وَلَا	The shade	الظُّلُلُ	Nor	وَلَا
				The sun's hear	الْحَرُورُ

Translit	Wa Lā Až-Zillu Wa Lā Al-Ḥarūru
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AhmedAli	اورنہ سایہ اور نہ دھوپ
Jalandhry	اورنہ سایہ اور دھوپ
YusufAli	Nor are the (chilly) shade and the (genial) heat of the sun:
M.Khan	Nor are (alike) the shade and the sun's heat.
Pickthal	Nor is the shadow equal with the sun's full heat;
Shakir	Nor the shade and the heat,

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۖ وَمَا أَنْتَ بِمُسْمِعٍ مِّنْ فِي
الْقُبُورِ ﴿22﴾

The living	الْأَحْيَاءُ	Are alike	يَسْتَوِي	Nor	وَمَا
Verily	إِنَّ	The dead	الْأَمْوَاتُ ۚ	And not	وَلَا
Whom	مَنْ	Makes hear	يُسْمِعُ	Allah	اللَّهُ
You	أَنْتَ	And not	وَمَا	He wills	يَشَاءُ ۖ
In	فِي	Those who are	مَنْ	Make hear	بِمُسْمِعٍ
				graves	الْقُبُورِ

Translit	Wa Mā Yastawī Al-'Aḥyā'u Wa Lā Al-'Amwātu 'Inna Allāha Yusmi'u Man Yashā'u Wa Mā'Anta Bimusmi`in Man Fī Al-Qubūri
AhmedAli	اور زندے اور مردے برابر نہیں میں بے شک اللہ سنتا ہے جسے پاہے اور آپ انہیں سنانے والے نہیں جو قبروں میں میں
Jalandhry	اورنہ زندے اور مردے برابر ہو سکتے ہیں۔ خدا جس کو چاہتا ہے سنادیتا ہے۔ اور تم ان کو جو قبروں میں مدفن ہیں نہیں سناسکتے
YusufAli	Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.
M.Khan	Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.
Pickthal	Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.
Shakir	Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿23﴾

But	إِلَّا	You are	أَنْتَ	Not	إِنْ
				A warner	نَذِيرٌ

Translit	'In 'Anta 'Illā Nadhīrun
AhmedAli	نہیں میں آپ مگر ذرا نے والے

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Jalandhry	تم تو صرف ڈانے والے ہو				
YusufAli	Thou art no other than a warner.				
M.Khan	You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is in Allâh's).				
Pickthal	Thou art but a warner.				
Shakir	You are naught but a warner.				

﴿ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۝ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَّ فِيهَا نَذِيرٌ ﴾ 24

With the truth	بِالْحَقِّ	Sen you	أَرْسَلْنَاكَ	Verily We	إِنَّا
And there not	وَإِنْ	And a warner	وَنَذِيرًا ۝	A bearer of good news	بَشِيرًا
But	إِلَّا	Nation	أُمَّةٌ	Any	مِنْ
A warner	نَذِيرٌ	Among them	فِيهَا	Had passed	خَلَّ

Translit	'Innā 'Arsalnāka Bil-Ḥaqqi Bashīrān Wa Nadhīrān Wa 'In Min 'Ummatin Illā Khalā Fīhā Nadhīrun
AhmedAli	بے شک ہم نے آپ کو چار دن دے کر خوبی اور ڈانے والا بن کر بھیجا ہے اور کوئی امت نہیں گزاری مگر اس میں ایک ڈانے والا گزر چکا ہے
Jalandhry	ہم نے تم کو حق کے ساتھ خوبی سنانے والا اور ڈانے والا بھیجا ہے۔ اور کوئی امت نہیں گزاری میں بدلیت کرنے والا گزر چکا ہے
YusufAli	Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).
M.Khan	Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.
Pickthal	Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.
Shakir	Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ

﴿ 25 ﴾

So verily	فَقْدْ	They deny you	يُكَذِّبُوكَ	And if	وَإِنْ
(were) before them	مِنْ قَبْلِهِمْ	Those who	الَّذِينَ	Denied	كَذَبَ
With clear signs	بِالْبَيِّنَاتِ	Their Messengers	رُسُلُهُمْ	Came to them	جَاءَتْهُمْ
Giving light	الْمُنِيرِ	And the Book	وَبِالْكِتَابِ	And with Scriptures	وَبِالْزُّبُرِ

Translit	Wa 'In Yukadhdhibūka Faqad Kadhdhaba Al-Ladhīna Min Qablihim Jā'at/hum Rusuluhum Bil-Bayyināti Wa Biz-Zuburi Wa Bil-Kitābi Al-Munīri
AhmedAli	اور اگر وہ آپ کو جھلائیں تو ان لوگوں نے بھی جھلایا ہے جو ان سے پہلے ہوئے ان کے پاس ان کے رسول واضح دلیلیں اور صحیحے اور کتاب روشن لے کر

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	آئے
Jalandhry	اور اگر یہ تمہاری تکذیب کریں تو جو لوگ ان سے پہلے تھے وہ بھی تکذیب کر لے گے میں ان کے پاس ان کے پیغمبر نبی میاں اور صحیفہ اور روشن کتابیں لے لے کر آتے رہے
YusufAli	And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Scripture and the Book of Enlightenment.
M.Khan	And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
Pickthal	And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.
Shakir	And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

۲۶ ﴿ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ كَانَ نَكِيرٌ ۚ ۲۶﴾

(Of) Those who	الَّذِينَ	I took hold	أَخَذْتُ	Then	ثُمَّ
Was	كَانَ	And how	فَكَيْفَ	Disbelieved	كَفَرُوا ۚ
				My denial (punishment)	نَكِيرٌ

Translit	Thumma 'Akhadhtu Al-Ladhina Kafaru Fakayfa Kana Nakiri
AhmedAli	پھر میں نے انہیں پکڑا جو منکر ہوئے پھر میرا عذاب کیا ہوا
Jalandhry	پھر میں نے کافروں کو پکڑ لیا (دیکھ لوکہ) میرا عذاب کیا ہوا
YusufAli	In the end did I punish those who rejected Faith: and how (terrible) was My rejection (of them)!
M.Khan	Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!
Pickthal	Then seized I those who disbelieved, and how intense was My abhorrence!
Shakir	Then did I punish those who disbelieved, so how was the manifestation of My disapproval?

۲۷ ﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدُدٌ بِيَضٌ وَحُمُرٌ مُخْتَلِفُ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۚ ۲۷﴾

That	أَنَّ	You see	تَرَ	And not	أَلَمْ
From	مِنَ	Sends down	أَنْزَلَ	Allah	اللَّهُ
And We produce	فَأَخْرَجْنَا	Water (rain)	مَاءً	The sky	السَّمَاءِ
Of various	مُخْتَلِفًا	Fruits	ثَمَرَاتٍ	Therewith	بِهِ
The mountains	الْجِبَالِ	And among	وَمِنَ	Colours	أَلْوَانُهَا ۚ
And red	وَحُمُرٌ	White	بِيَضٌ	(are) streaks (paths)	جُدُدٌ
And intense	وَغَرَابِيبُ	Colours	أَلْوَانُهَا	(of) varying	مُخْتَلِفُ

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				black	سُوۤدٌ
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Translit	'Alam Tará 'Anna Allāha 'Anzala Mina As-Samā'i Mā'an Fa'akhrajnā Bihi ThamarātinMukhtalifāan 'Alwānuhā Wa Mina Al-Jibāli Judadun Bīdun Wa Ḵumrun Mukhtalifun 'Alwānuhā Wa Gharābību Sūdun
AhmedAli	کیا تو نے نہیں دیکھا کہ اللہ ہی آسمان سے پانی آتا ہے پھر اس کے ذریعے سے پھل نکلتے ہیں جن کے رنگ مختلف ہوتے ہیں اور پھر اس میں مختلف رنگوں کے کچھ تو سفید اور کچھ سرخ اور بہت سیاہ بھی میں
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا نے آسمان سے بینہ بر سایا۔ تو ہم نے اس سے طرح طرح کے رنگوں کے میوے پیدا کئے۔ اور پھر اس میں سفید اور سرخ رنگوں کے قطعات میں اور (بعض) کالے سیاہ میں
YusufAli	Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.
M.Khan	See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black
Pickthal	Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;
Shakir	Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

وَمِنَ النَّاسِ وَالدَّوَابَّ وَالْأَنْعَامِ مُخْتَلِفُ الْوَانُهُ كَذَلِكَ ۝ إِنَّمَا يَحْشِي اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ ۝
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۝ 28 ۝

And beasts	وَالدَّوَابُ	Men	النَّاسُ	And of	وَمِنْ
Colors	الْوَانُهُ	(are) various	مُخْتَلِفُ	Cattle	وَالْأَنْعَامُ
Fear	يَحْشِي	(it is) only	إِنَّمَا	Likewise	كَذَلِكَ ۝
His slaves	عِبَادِهِ	Of	مِنْ	Allah	اللَّهُ
Allah	اللَّهُ	Verily	إِنْ	Those who have knowledge	الْعُلَمَاءُ ۝
		Oft-Forgiving	غَفُورٌ	(is) All-Mighty	عَزِيزٌ

Translit	Wa Mina An-Nāsi Wa Ad-Dawābbi Wa Al-'An`ām Mukhtalifun 'Alwānuhu Kadhālika 'Innamā Yakhshá Allāha Min 'Ibādihi Al-'Ulamā'u Inna Allāha 'Azīzun Ghafūrun
AhmedAli	اور اسی طرح آدمیوں اور زمین پر پلنے والے جانوروں اور پریاپیوں کے بھی مختلف رنگ میں بے شک اللہ سے اس کے بندوں میں سے عالم ہی ڈرتے ہیں بے شک اللہ غالب بیشہ والا ہے
Jalandhry	انسانوں اور جانوروں اور پریاپیوں کے بھی کبھی طرح کے رنگ میں۔ خدا سے تواں کے بندوں میں سے وہی ڈرتے ہیں جو صاحب علم میں۔ بے شک خدا غالب (اور) بیشہ والا ہے
YusufAli	And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.
M.Khan	And likewise of men and Ad-Dawâbb (moving (living) creatures, beasts), and cattle, of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

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Pickthal	And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.
Shakir	And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ

﴿29﴾ تَبُورَ

Recite	يَتْلُونَ	Those who	الَّذِينَ	Verily	إِنْ
And offer	وَأَقَامُوا	(of) Allah	اللَّهِ	Book	كِتَابٌ
Out of what	مِمَّا	And spend	وَأَنْفَقُوا	Prayer	الصَّلَاةَ
And openly	وَعَلَانِيَةً	Secretly	سِرًّا	We have provided for them	رَزْقَنَاهُمْ
Never	لَنْ	Business	تِجَارَةً	They hope for	يَرْجُونَ
				That will perish	تَبُورَ

Translit	'Inna Al-Ladhīna Yatlūna Kitāba Allāhi Wa 'Aqāmū As-Šalāata Wa 'Anfaqū Mimmā Razaqnāhum Sirrāan Wa 'Alāniyatān Yarjūna Tijāratān Lan Tabūra
AhmedAli	بے شک، ہو لوگ الہ کی کتاب پڑھتے میں اور نماز قائم کرتے میں اور پوشیدہ اور ظاہر اس میں سے خرچ کرتے میں جو ہم نے انہیں دیا ہے وہ ایسی تجارت کے امیدوار بیں کہ اس میں خسارہ نہیں
Jalandhry	ہو لوگ خدا کی کتاب پڑھتے اور نماز کی پابندی کرتے میں اور جو کچھ ہم نے ان کو دیا ہے اس میں سے پوشیدہ اور ظاہر خرچ کرتے میں وہ اس تجارت (کے فائدے) کے امیدوار بیں جو کچھ تباہ نہیں ہوگی
YusufAli	Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a Commerce that will never fail:
M.Khan	Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.
Pickthal	Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,
Shakir	Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.

﴿30﴾ لِيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۝ إِنَّهُ غَفُورٌ شَكُورٌ

And give them more	وَيَزِيدُهُمْ	Their wages	أُجُورَهُمْ	That He may pay them in full	لِيُوَفِّيهِمْ
Verily, He	إِنَّهُ	His Grace	فَضْلِهِ	Out of	مِنْ
		Most Ready to appreciate	شَكُورٌ	(is) Oft-Forgiving	غَفُورٌ

Translit Liyuwaffiyahum 'Ujūrahum Wa Yazīdahum Min Fadlihi 'Innahu Ghafūrun Shakūrun

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AhmedAli	تَمَّالِهُ الْأَنْعَمِينَ إِنَّهُ أَنْعَمَ دَوْلَةً وَبَشَّرَ بِهِ شَكْ وَدِبْخَشَ وَالْقَرْدَانَ بَهْ
Jalandhry	كَيْوَنَهُ خَدَانَ كُوپُورَا بَدَلَهُ دَوْلَهُ كَأَوْرَأَ بَنَهُ فَضْلَهُ سَعْيَهُ بَهْجَيَهُ دَوْلَهُ كَاهَهُ وَتَبْخَشَهُ وَالَّهُ (أَوْرَ) قَدَرَدَانَ بَهْ
YusufAli	For He will pay them their meed, nay, He will give them (even) more out of His Bounty; for He is Oft-Forgiving Most, Ready to appreciate (service).
M.Khan	That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
Pickthal	That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.
Shakir	That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقاً لِمَا بَيْنَ يَدَيْهِ ۖ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ

﴿31﴾ بَصِيرٌ

To you	إِلَيْكَ	We revealed	أَوْحَيْنَا	And that which	وَالَّذِي
It	هُوَ	The Book	الْكِتَابِ	Of	مِنْ
That which (was)	لِمَا	Confirming	مُصَدِّقاً	(is) the truth	الْحَقُّ
Allah	اللَّهُ	Verily	إِنَّ	Before it	بَيْنَ يَدَيْهِ ۖ
All-Seer	بَصِيرٌ	(is) indeed All-Aware	لَخَبِيرٌ	Of His slaves	بِعِبَادِهِ

Translit	Wa Al-Ladhī 'Awḥaynā 'Ilayka Mina Al-Kitābi Huwa Al-Ḥaqqu Muṣaddiqāan Limā Bayna Yadayhi 'Inna Allāha Bi 'ibādihī Lakhabīrun Baṣīrun
AhmedAli	اور وہ کتاب جو ہم نے آپ کی طرف و حی کی ہے وہ ٹھیک ہے اس کتاب کی تصدیق کرنے والی ہے جو اس سے پہلے آپکی بے شک اللہ اپنے بندوں سے باخبر دیکھنے والا ہے
Jalandhry	اور یہ کتاب جو ہم نے تمہاری طرف بھیجی ہے بحق ہے۔ اور ان (کتابوں) کی تصدیق کرتی ہے جو اس سے پہلے کی ہیں۔ بے شک خدا اپنے بندوں سے نبودار (اور ان کو) دیکھنے والا ہے
YusufAli	That which We have revealed to thee of the Book is the Truth— confirming what was (revealed) before it: for Allah is assuredly— with respect to his servants— well acquainted and fully-Observant.
M.Khan	And what We have revealed to you (O Muhammad SAW), of the Book (the Qur'ān), it is the (very) truth [that you (Muhammad SAW) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allāh is indeed All-Aware, and All-Seer of His slaves.
Pickthal	As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.
Shakir	And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذُلِّكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿32﴾

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The Book	الْكِتَابَ	We gave as inheritance	أُورْثَنَا	Then	ثُمَّ
Of	مِنْ	We choose	اَصْطَفَيْنَا	(to) those whom	الَّذِينَ
Who wrong	ظَالِمٌ	Then of them are some	فَمِنْهُمْ	Our slaves	عِبَادِنَا
Follow a middle course	مُتَّصِّلٌ	And of them are some	وَمِنْهُمْ	Their own selves	لِنَفْسِهِ
In good deeds	بِالْخَيْرَاتِ	Who (are) foremost	سَابِقُ	And of them are some	وَمِنْهُمْ
That	ذُلِّكَ	(of) Allah	الَّهُ	By leave	بِإِذْنِ
The great	الْكَبِيرُ	The grace	الْفَضْلُ	Is	هُوَ

Translit	Thumma 'Awrathnā Al-Kitāba Al-Ladhīna Aṣṭafaynā Min 'Ibādinā Faminhum Žālimun Linafsīhi Wa Minhum Muqtaṣidūn Wa Minhum Sābiqun Bil-Khayrāti Bi'idhni Allāhi Dhālikā Huwa Al-Fadlu Al-Kabīru	
AhmedAli	پھر ہم نے اپنی کتاب کا ان کو وارث بنایا جنہیں ہم نے اپنے بندوں میں سے چن لیا پس بعض ان میں سے اپنے نفس پر ٹلم کرنے والے میں اور بعض ان میں سے میانہ رو میں اور بعض ان میں سے الہ کے علم کے نیکوں میں پیش قدمی کرنے والے میں یہی تو الہ کا برا فضل ہے	
Jalandhry	پھر ہم نے ان لوگوں کو کتاب کا وارث ٹھیک رکھنے کو اپنے بندوں میں سے بر گزیدہ کیا۔ تو کچھ تو ان میں سے اپنے آپ پر ٹلم کرتے ہیں۔ اور کچھ میانہ رو میں۔ اور کچھ خدا کے علم کے نیکوں میں آگے نکل جانے والے میں۔ یہی برا فضل ہے	
YusufAli	Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.	
M.Khan	Then We gave the (Book the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace.	
Pickthal	Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour!	
Shakir	Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.	

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۝ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

﴿33﴾

They will enter them	يَدْخُلُونَهَا	(of) Eternity	عَدْنٍ	Gardens	جَنَّاتُ
With	مِنْ	Therein	فِيهَا	They will be adorned	يُحَلَّوْنَ
Gold	ذَهَبٌ	Of	مِنْ	Bracelets	أَسَاوِرٌ
Therein	فِيهَا	And their garments	وَلِبَاسُهُمْ	And pearls	وَلُؤْلُؤًا ۝
				(will be) silk	حَرِيرٌ

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سورة فاطر

Translit	<i>Jannātu 'Adnin Yadkhulūnahā Yuḥallawna Fīhā Min 'Asāwira Min Dhahabin Wa Lu'ulu'uāanWa Libāsuhum Fīhā Ḥarīrun</i>
AhmedAli	ہمیشہ رہنے کے باع میں وہ ان میں داخل ہوں گے انہیں وہاں سونے کے لئے اور موقع پہنائیں جائیں گے اور اس میں ان کا بابس ریشم کا ہوگا (ان لوگوں کے لئے) بہشتِ باودانی (میں) جن میں وہ داخل ہوں گے۔ وہاں ان کو سونے کے لئے اور موقع پہنائے جائیں گے۔ اور ان کی پوشک ریشمی ہوگی
Jalandhry	Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.
M.Khan	'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.
Pickthal	Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.
Shakir	Gardens of perpetuity, they shall enter therein; they shad be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.

﴿34﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

(is) due to Allah	لِلَّهِ	All praise	الْحَمْدُ	And they will say	وَقَالُوا
From us	عَنَّا	Has removed	أَذْهَبَ	Who	الَّذِي
Our Lord	رَبَّنَا	Verily	إِنَّ	Grief	الْحَزَنَ ۖ
		Most Ready to appreciate	شَكُورٌ	Is indeed Oft-Forgiving	لَغَفُورٌ

Translit	<i>Wa Qālū Al-Ḥamdu Lillāhi Al-Ladhī 'Adhhaba Annā Al-Ḥazana 'Inna Rabbanā LaghafīrunShakūrun</i>
AhmedAli	اور وہ کہیں گے اللہ کا شکر ہے جس نے ہم سے غم دور کر دیا ہے شک ہمارا رب بخشنے والا قدردان ہے
Jalandhry	وہ کہیں گے کہ خدا کا شکر ہے جس نے ہم سے غم دور کیا ہے شک ہمارا پورا دگار بخشنے والا (اور) قدردان ہے
YusufAli	And they will say: "Praise be to Allah Who has removed from us (all) sorrow: for Our Lord is indeed Oft-Forgiving, Ready to appreciate (service):
M.Khan	And they will say: "All the praises and thanks are to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
Pickthal	And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful,
Shakir	And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,

﴿35﴾ الَّذِي أَحْلَنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمْسَنَا فِيهَا نَصَبٌ وَلَا يَمْسَنَا فِيهَا لُغُوبٌ

(in) a home	دار	Has lodged us	أَحْلَنَا	Who	الَّذِي
His Grace	فضله	Out of	مِنْ	That will last forever	الْمَقَامَةِ
Therein	فيها	Touch us	يَمْسَنَا	Not	لَا
Will touch us	يَمْسَنَا	Nor	وَلَا	Toil	نَصَبٌ
		weariness	لُغُوبٌ	Therein	فِيهَا

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Sura # 35 – 45 Verses - Makkah

سورة فاطر

Translit	Al-Ladhī 'Ahallanā Dāra Al-Muqāmati Min Faḍlīhi Lā Yamassunā Fīhā Naṣabun Wa Lā Yamassunā Fīhā Lughūbun
AhmedAli	وَ جَنْ نَزَ اپنے فضل سے ہمیں سارے کی جگہ میں تارا جہاں ہمیں نہ کوئی رنج پہنچتا ہے اور نہ کوئی تکفیں
Jalandhry	جَنْ نَزَ اپنے فضل سے ہمیشہ کے رہنے کے گھر میں آتا۔ یہاں نہ تو ہم کو رنج پہنچے گا اور نہ ہمیں تکان ہی ہو گی
YusufAli	"Who has out of His Bounty, settled us in a Home that will last: neither toil nor sense of weariness shall touch us therein."
M.Khan	Who, out of His Grace, has lodged us in a home that will last forever; were, toil will touch us not, nor weariness will touch us."
Pickthal	Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.
Shakir	Who has made us alight in a house abiding for ever out of . His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُحَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذِلِكَ
نَجْزِي كُلَّ كُفُورٍ ﴿36﴾

For them	لَهُمْ	Disbelieve	كَفَرُوا	And those who	وَالَّذِينَ
neighter	لَا	(of) Hell	جَهَنَّمَ	(will be) the Fire	نَارٌ
So that they die	فَيَمُوتُوا	On them	عَلَيْهِمْ	It will be completed	يُقْضَى
For them	عَنْهُمْ	Shall be lightened	يُحَفَّفُ	Nor	وَلَا
Thus	كَذِلِكَ	Its torment	عَذَابِهَا ۚ	(of)	مِنْ
disbeliever	كُفُورٍ	Every	كُلَّ	Do We pay back	نَجْزِي

Translit	Wa Al-Ladhīna Kafarū Lahum Nāru Jahannama Lā Yuqdā 'Alayhim Fayamūtū Wa Lā Yukhaffafu 'Anhum Min 'Adhābihā Kadhalika Najzī Kulla Kafūrin
AhmedAli	اور جو منکر ہو گئے ان کے لیے دوزخ کی آگ ہے نہ ان پر قضاۓ گی کہ مرجائیں اور نہ ان سے اس کا عذاب بلکہ کیا جائے گا اس طرح ہم ہر ناشکرے کو سزا دیا کرتے ہیں
Jalandhry	اور جن لوگوں نے کفر کیا ان کے لئے دوزخ کی آگ ہے۔ نہ انہیں موت آئے گی کہ مرجائیں اور نہ ان کا عذاب ہی ان سے بلکہ کیا جائے گا۔ ہم ہر ایک ناشکرے کو ایسا ہی بدلہ دیا کرتے ہیں
YusufAli	But those who reject (Allah)— for them will be the Fire of Hell: no term shall be determined for them so they should die, nor shall its Penalty be lightened for them: Thus do We reward every ungrateful one!
M.Khan	But those who disbelieve, (in the Oneness of Allāh - Islāmic Monotheism) for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
Pickthal	But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.
Shakir	And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every

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ungrateful one.

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ ۝ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۝ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝ (37)

Therein	فِيهَا	Will cry	يَصْطَرِخُونَ	And they	وَهُمْ
We shall do	نَعْمَلْ	Bring us out	أَخْرِجْنَا	Our Lord	رَبَّنَا
That which	الَّذِي	Not	غَيْرَ	Righteous deeds	صَالِحًا
Did not	أَوَلَمْ	Do	نَعْمَلْ ۝	We used to	كُنَّا
Should receive admonition	يَتَذَكَّرُ	That	مَا	We give you life long enough	نُعَمِّرْكُمْ
Reflected	تَذَكَّرُ	Whosoever	مَنْ	Therein	فِيهِ
So taste you	فَذُوقُوا	The warner	النَّذِيرُ ۝	And came to you	وَجَاءَكُمْ
Any	مِنْ	For the wrong-doers	لِلظَّالِمِينَ	(there is) not helper	فَمَا
					نَصِيرٍ

Translit	Wa Hum Yaṣṭarikhūna Fīhā Rabbanā 'Akhrijnā Na`mal Ṣāliḥāan Ghayra Al-Ladhi Kunnā Na`malu 'Awalam Nu`ammirkum Mā Yatadhakkaru Fīhi Man Tadhakkara Wa Jā'akumu An-Nadhīru Fadhuqū Famā Lilz̄ālimīna Min Naṣīr
AhmedAli	اور وہ اس میں پلائیں گے کہ اے بارے رب ہیں نکال ہم نیک کام کریں بخلاف ان کاموں کے جو کیا کرتے تھے کیا ہم نے تمیں اتنی عمر نہیں دی تھی جس میں سمجھنے والا سمجھ سکتا تھا اور تمہارے پاس ڈرانے والا آیا تھا پس مزہ چکھوپس ظالموں کا کوئی مددگار نہیں
Jalandhry	وہ اس میں پلائیں گے کہ اے پروردگار ہم کو نکال لے (اب) ہم نیک عمل کیا کریں گے۔ نہ وہ (پہلے) کرتے تھے۔ کیا ہم نے تم کو اتنی عمر نہیں دی تھی کہ اس میں جو سوچنا چاہتا سوچ لیتا اور تمہارے پاس ڈرانے والا بھی آیا۔ تو اب مزے چکھو۔ ظالموں کا کوئی مددگار نہیں
YusufAli	Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!"— Did we not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you. So taste ye (the fruit of your deeds): for the Wrongdoers there is no helper."
M.Khan	Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."
Pickthal	And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.
Shakir	And they shall cry therein for succour: O our Lord ! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.

إِنَّ اللَّهَ عَالِمٌ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۝ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ (38)

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(is) All-Knower	عَالِمٌ	Allah	اللَّهُ	verily	إِنْ
And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	(of) the Unseen	غَيْبِ
Of what	بِذَاتِ	(is) All-Knower	عَلِيهِ	Verily He	إِنَّهُ
				(is) in the breasts	الصُّدُورُ

Translit	'Inna Allāha 'Ālimu Ghaybi As-Samāwāti Wa Al-'Ardi 'Innahu 'Alīmun Bidhāti Aṣ-Ṣudūri
AhmedAli	بے شک اللہ آسمانوں اور زمین کے غیب جانتا ہے بے شک وہ سینوں کے بھید نوب جانتا ہے
Jalandhry	بے شک نہای آسمانوں اور زمین کی پوشیدہ باتوں کا جاننے والا ہے۔ وہ تودل کے بھیدوں تک سے واقف ہے
YusufAli	Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts.
M.Khan	Verily, Allāh is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.
Pickthal	Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.
Shakir	Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what IS in the hearts.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفُرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفُرُهُمْ
عِنْدَ رَبِّهِمْ إِلَّا مَقْتاً وَلَا يَزِيدُ الْكَافِرِينَ كُفُرُهُمْ إِلَّا خَسَارًا ﴿39﴾

Has made you	جَعَلَكُمْ	Who	الَّذِي	He (it is)	هُوَ
The earth	الْأَرْضَ	In	فِي	Successors	خَلَائِفَ
Then on him (will be)	فَعَلَيْهِ	Disbelieves	كُفَرَ	So whosoever	فَمَنْ
Increased	يَزِيدُ	And not	وَلَا	Is disbelief	كُفُرُهُ
With (to)	عِنْدَ	Their disbelief	كُفُرُهُمْ	The disbelievers	الْكَافِرِينَ
Hatred	مَقْتَنَا	But	إِلَّا	Their Lord	رَبِّهِمْ
The disbelievers	الْكَافِرِينَ	Increases	يَزِيدُ	And not	وَلَا
loss	خَسَارًا	But	إِلَّا	Their disbelief	كُفُرُهُمْ

Translit	Huwa Al-Ladhī Ja`alakum Khalā'ifa Fī Al-'Arḍi Faman Kafara Fa`alayhi Kufruhu Wa Lā Yazīdu Al-Kāfirīna Kufruhum `Inda Rabbihim 'Illa Maqtāan Wa Lā Yazīdu Al-Kāfirīna Kufruhum 'Illa Khasarāan
AhmedAli	وہی ہے جس نے تمیں زمین میں قائم مقام بنایا پس جو کفر کرے گا اس کے کفر کا دبال اسی پر ہو گا اور کافروں کا کفر ان کے رب کے ہاں ناراضی کے سوا اور کچھ نہیں زیادہ کرتا
Jalandhry	وہی تو ہے جس نے تم کو زمین میں (پہلوں کا) جانشین بنایا۔ تو جس نے کفر کیا اس کے کفر کا ضرر اسی کو ہے۔ اور کافروں کے حق میں ان کے کفر سے پورا دگار کے ہاں ناخوشی ہی بڑھتی ہے اور کافروں کو ان کا کفر نقصان ہی زیادہ کرتا ہے

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YusufAli	He it is that has made you inheritors in the earth: if, then, any do reject (Allah) their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.
M.Khan	He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.
Pickthal	He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.
Shakir	He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except loss.

فُلْ أَرَأَيْتُمْ شُرَكَاءِكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَاتٍ مِنْهُ ۝ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا

﴿40﴾ غُرُورًا

Your partner gods	شُرَكَاءِكُمْ	What do you think (about)	أَرَأَيْتُمْ	Say	فُلْ
Besides	مِنْ دُونِ	You call upon	تَدْعُونَ	To whom	الَّذِينَ
What	مَاذَا	Show me	أَرُونِي	Allah	اللَّهِ
The earth	الْأَرْضِ	Of	مِنْ	They have created	خَلَقُوا
Any share	شِرْكٌ	Have they	لَهُمْ	Or	أَمْ
Or	أَمْ	The heavens	السَّمَاوَاتِ	In	فِي
So that they	فَهُمْ	A Book	كِتَابًا	Have We given them	آتَيْنَاهُمْ
Therefrom	مِنْهُ ۝	Clear proof	بَيِّنَاتٍ	(act) on	عَلَىٰ
Promise	يَعِدُ	Nothing	إِنْ	Nay	بَلْ
Others	بَعْضًا	Some of them	بَعْضُهُمْ	The wrong-doers	الظَّالِمُونَ
		delusion	غُرُورًا	But	إِلَّا

Translit	Qul 'Ara'aytum Shurakā'akumu Al-Ladhīna Tad'ūna Min Dūni Allāhi 'Arūnī Mādhā Khalaqū Mina Al-'Arđi 'Am Lahum Shirkun Fī As-Samāwāti 'Am 'Ātaynāhum Kitābāan Fahum 'Alá Bayyinatin Minhū Bal 'In Ya`idu Aż-Žālimūna Ba`dūnum Ba`dān 'Illā Ghurūrāan
AhmedAli	کہ دو کیا تم نے اپنے ان معبدوں کو بھی دیکھا جنہیں تم الٰہ کے سوا پکارتے ہو وہ مجھے دکھاؤ کہ انہوں نے زمین میں کلیبید کیا ہے یا ان کا کچھ حصہ آسمانوں میں بھی ہے یا انہیں ہم نے کوئی کتاب دی ہے کہ وہ اس کی سند رکھتے ہیں (نہیں) بلکہ ظالم آپس میں ایک دوسرے کو دھوکہ دیتے ہیں
Jalandhry	بھلا تم نے اپنے شریکوں کو دیکھا ہن کو تم غدا کے سوا پکارتے ہو مجھے دکھاؤ کہ انہوں نے زمین سے کون سی چیز پیدا کی ہے یا (بناوکہ) آسمانوں میں ان کی شرکت ہے۔ یا ہم نے ان کو کتاب دی ہے تو وہ اس کی سند رکھتے ہیں (ان میں سے کوئی بات بھی نہیں) بلکہ ظالم جو ایک دوسرے کو وعدہ دیتے ہیں

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The Originator

Sura # 35 – 45 Verses - Makkah

سورة فاطر

	محض فریب ہے
YusufAli	Say: "Have ye seen (these) `partners' of yours whom ye call upon besides Allah?" Show me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)?— Nay the wrong—doers promise each other nothing but delusions.
M.Khan	Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zâlimûn (polytheists and wrong-doers) promise one another nothing but delusions."
Pickthal	Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a scripture so they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.
Shakir	Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَرُولَا ۝ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ

بَعْدِهِ ۝ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝ 41

Grasps	يُمْسِكُ	Allah	اللَّهُ	Verily	إِنْ
Lest	أَنْ	And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ
The were to move away	زَالَا	And if	وَلَئِنْ	They should move away	تَرُولَا ۝
Any	مِنْ	That could grasp them	أَمْسَكَهُمَا	(there is) not	إِنْ
Truly	إِنَّهُ	After Him	مِنْ بَعْدِهِ ۝	One	أَحَدٌ
Oft-Forgiving	غَفُورًا	Most Forbearing	حَلِيمًا	He is	كَانَ

Translit	'Inna Allâha Yumsiku As-Samâwâti Wa Al-'Arda 'An Tazûlâ Wa La'in Zâlatâ 'In 'Amsakahumâ Min 'Âhadîn Min Ba`dihî 'Innâhu Kâna Hâlîmâan Ghafûrâan
AhmedAli	بے شک الہ ہی آسمانوں اور زمین کو تحامے ہونے بے اس سے کہ وہ اپنی بگہ سے ٹل جائیں اور اگر وہ دونوں اپنی بگہ سے بہت جائیں تو ان کو کوئی بھی اس کے بعد روک نہیں سکتا ہے شک وہ بردار بچتے والا ہے
Jalandhry	نمایاں آسمانوں اور زمین کو تحامے رکھتا ہے کہ ٹل نہ جائیں۔ اگر وہ ٹل جائیں تو خدا کے سوا کوئی ایسا نہیں جوان کو تحام کے۔ بے شک وہ بردار (اور) بچتے والا ہے
YusufAli	It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none not one can sustain them thereafter: verily, He is Most Forbearing, Oft-Forgiving.
M.Khan	Verily! Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.
Pickthal	Lo! Allah grasps the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.
Shakir	Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

The Holy Quran

The Originator

Sura # 35 – 45 Verses - Makkah

سورة فاطر

وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ
نَذِيرٌ مَا زَادُهُمْ إِلَّا نُفُورًا ﴿42﴾

Most binding	جَهْدٌ	By Allah	بِاللَّهِ	And they swore	وَأَقْسَمُوا
Care to them	جَاءَهُمْ	That if	لَئِنْ	Their oath	أَيْمَانِهِمْ
More guided	أَهْدَى	They would be	لَيَكُونُنَّ	A warner	نَذِيرٌ
(of) the nations	الْأُمَمِ ۖ	Any	إِحْدَى	Than	مِنْ
A arner	نَذِيرٌ	Came to them	جَاءَهُمْ	Yet when	فَلَمَّا
But	إِلَّا	It increased in them	زَادُهُمْ	Nothing	مَا
				flight	نُفُورًا

Translit	Wa 'Aqsamū Billāhi Jahda 'Aymānihim La'in Jā'ahum Nadhīrun Layakūnunna 'Ahdā Min 'Ihdā Al-'Umami Falammā Jā'ahum Nadhīrun Mā Zādahum Illā Nufūrāan
AhmedAli	اور وہ اللہ کی پہنچنے قسمیں کھاتے تھے اگر ان کے پاس کوئی بھی ڈرانے والا آیا تو ہر ایک امت سے زیادہ بدایت پر ہوں گے پھر جب ان کے پاس ڈرانے والا آیا تو اس سے ان کو اور بھی نفرت بڑھ گئی
Jalandhry	اور یہ غدا کی سخت سخت قسمیں کھاتے ہیں کہ اگر ان کے پاس کوئی بدایت کرنے والا آئے تو ہر ایک امت سے بڑھ کر بدایت پر ہوں۔ مگر جب ان کے پاس بدایت کرنے والا آیا تو اس سے ان کو نفرت ہی بڑھی
YusufAli	They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: but when a warner came to them, it has only increased their flight (from righteousness)—
M.Khan	And they swore by Allāh their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth),
Pickthal	And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance,
Shakir	And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرُ السَّيِّءِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّءِ إِلَّا بِأَهْلِهِ ۖ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۖ فَلَنْ تَجِدَ لِسُنْنَتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ تَجِدَ لِسُنْنَتِ اللَّهِ تَحْوِيلًا ﴿43﴾

The land	الْأَرْضُ	In	فِي	(Because of) arrogance	اسْتِكْبَارًا
But not	وَلَا	(of) evil	السَّيِّءُ	And (their) plotting	وَمَكْرُ
The evil	السَّيِّءُ	Plotting	الْمَكْرُ	Encompasses	يَحِيقُ

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The Originator

Sura # 35 – 45 Verses - Makkah

سورة فاطر

Then can	فَهُنَّ	Who makes it	بِأَهْلِهِ	But	إِلَّا
The way	سُنْتَ	But	إِلَّا	They expect (anything)	يَنْظُرُونَ
Will you find	تَجِدَ	So never	فَلَنْ	(of) former peoples	الْأَوَّلِينَ
Any cange	تَبْدِيلًا	(of) Allah	اللَّهِ	For the Way	لِسُنْتِ
For the Way	لِسُنْتِ	You will find	تَجِدَ	And never	وَلَنْ
		Any turning off	تَحْوِيلاً	(of) Allah	اللَّهِ

Translit	Astikbārāan Fī Al-'Arḍi Wa Makra As-Sayyi'i Wa Lā Yaḥīqu Al-Makru As-Sayyi'u Illā Bi'ahlihiFahal Yanžurūna Illā Sunnata Al-'Awwalīna Falan Tajida Lisunnati Allāhi Tabdīlāan Wa LanTajida Lisunnati Allāhi Tahwilāan
AhmedAli	کہ ملک میں سرکشی اور بری تدبیر کرنے لگے گئے اور بری تدبیر کرنے والے ہی پر لٹپٹی ہے پھر کیا وہ اسی برتاؤ کے منتظر میں جو پہلے لوگوں سے برتا گیا پس تو الہ کے قانون میں کوئی تبدیل نہیں پائے گا اور تو الہ کے قانون میں کوئی تغیر نہیں پائے گا
Jalandhry	یعنی (انہوں نے) ملک میں غرور کرنا اور بری پال چالنا (انغیار کیا) اور بری پال کا و بال اس کے چلنے والے ہی پر پوتا ہے۔ یہ اگلے لوگوں کی روشن کے سوا اور کسی چیز کے منتظر نہیں۔ سو تم خدا کی عادت میں ہرگز تبدیل نہ پاؤ گے۔ اور نہ کس طریقے میں کبھی تغیر نہ دیکھو گے
YusufAli	On account of their arrogance in the land and their plotting of Evil. But the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).
M.Khan	(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allâh's Sunnah (way of dealing), and no turning off will you find in Allâh's Sunnah (way of dealing).
Pickthal	(Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change.
Shakir	(In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الدِّينِ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَمَا كَانَ اللَّهُ لِيُعِجزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿44﴾

In	فِي	Traveled	يَسِيرُوا	Have they not	أَوَلَمْ
How (terrible)	كَيْفَ	And seen	فَيَنْظُرُوا	The land	الْأَرْضِ
(of) those who	الَّذِينَ	The end	عَاقِبَةُ	Was	كَانَ
Greater	أَشَدَّ	And they were	وَكَانُوا	(were) before them	مِنْ قَبْلِهِمْ
And not	وَمَا	In power	قُوَّةً	Than them	مِنْهُمْ
That escapes Him	لِيُعِجزَهُ	Allah	اللَّهُ	Is	كَانَ

The Holy Quran

The Originator

Sura # 35 – 45 Verses - Makkah

سورة فاطر

In	فِي	Thing	شَيْءٌ	Any	مِنْ
In	فِي	Nor	وَلَا	The heavens	السَّمَاوَاتِ
IS	كَانَ	Verily He	إِنَّهُ	The earth	الْأَرْضِ ۚ
		All-Omnipotent	قَدِيرًا	All-Knowing	عَلِيمًا

Translit	'Awalam Yasīrū Fī Al-'Ardi Fayānžurū Kayfa Kāna 'Āqibatu Al-Ladhīna Min Qablihim Wa Kānū' Ashadda Minhum Qūwatan Wa Mā Kāna Allāhu Liyu jizahu Min Shay'in Fī As-Samāwāti Wa Lā Fī Al-'Ardi 'Innahu Kāna 'Alīmān Qadīrān
AhmedAli	کیا انہوں نے زمین میں سیر نہیں کی کہ وہ دیکھتے ان لوگوں کا کیا برا انجام ہوا جو ان سے پہلے تھے اور وہ ان سے زیادہ طاقتور تھے اور الٰہ ایسا نہیں ہے کہ اسے کوئی چیز آسمانوں میں اور نہ زمین میں عاجز کر دے بے شک وہ جانے والا قدرت والا ہے
Jalandhry	کیا انہوں نے زمین میں کبھی سیر نہیں کی تاکہ دیکھتے کہ جو لوگ ان سے پہلے تھے ان کا انجام کیا ہوا عالمکہ وہ ان سے قوت میں بہت زیادہ تھے۔ اور غدا ایسا نہیں کہ آسمانوں اور زمین میں کوئی چیز اس کو عاجز کر سکے۔ وہ علم والا (اور) قدرت والا ہے
YusufAli	Do they not travel through the earth, and see what was the end of those before them— though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful.
M.Khan	Have they not travelled in the land, and seen what was the end of those before them, though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
Pickthal	Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty.
Shakir	Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمَّى
﴿ فِإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴾ 45

Allah	اللَّهُ	Were to punish	يُؤَاخِذُ	And if	وَلَوْ
They earned	كَسَبُوا	For that which	بِمَا	People	النَّاسَ
On	عَلَى	He would leave	تَرَكَ	Not	مَا
Creature	ذَابَةٌ	Any	مِنْ	Its surface	ظَهْرِهَا
To	إِلَى	He leaves them respite	يُؤَخِّرُهُمْ	But	وَلَكِنْ
And when	فَإِذَا	Appointed	مُسَمَّى ۚ	Term	أَجَلٍ
Verily	فَإِنَّ	Their term	أَجَلُهُمْ	Comes	جَاءَ
Of His slaves	بِعِبَادِهِ	Is	كَانَ	Allah	اللَّهُ
				All-Seer	بَصِيرًا

The Holy Quran

The Originator

Sura # 35 – 45 Verses - Makkah

سورة فاطر

Translit	<i>Wa Law Yu'uākhidhu Allāhu An-Nāsa Bimā Kasabū Mā Taraka 'Alá Źahrihā Min Dābbatin Wa Lakin Yu'uakhkhiruhum 'Ilá 'Ajalin Musammāan Fa'idhā Jā'a 'Ajaluhum Fa'inna Allāha Kāna Bi'ibādīhi Baṣrāan</i>
AhmedAli	اور اگر الٰہ لوگوں سے ان کے اعمال پر گرفت کرتا تو سطح زمین پر کوئی جاندار نہ چھوڑتا لیکن وہ انسیں ایک وقت مقرر تک ڈھیل دیتا ہے پس جب انکا وقت مقرر آجائے گا تو بے شک الٰہ اپنے بندوں کو خوب دیکھ رہا ہے
Jalandhry	اور اگر خدا لوگوں کو ان کے اعمال کے سبب پکڑنے لگتا۔ تو ووئے زمین پر ایک چلنے پھرنے والے کوئہ چھوڑتا۔ لیکن وہ ان کو ایک وقت مقرر تک مہلت دیئے جاتا ہے۔ سو جب ان کا وقت آجائے گا تو (ان کے اعمال کا بدلہ دے گا) خدا تو اپنے بندوں کو دیکھ رہا ہے
YusufAli	If Allah were to punish men according to what they deserve, He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in his sight all His servants.
M.Khan	And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.
Pickthal	If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He retrieth them unto an appointed term, and when their term cometh - then verily (they will know that) Allah is ever Seer of His slaves.
Shakir	And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.